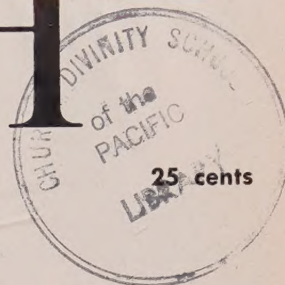


The Living CHURCH

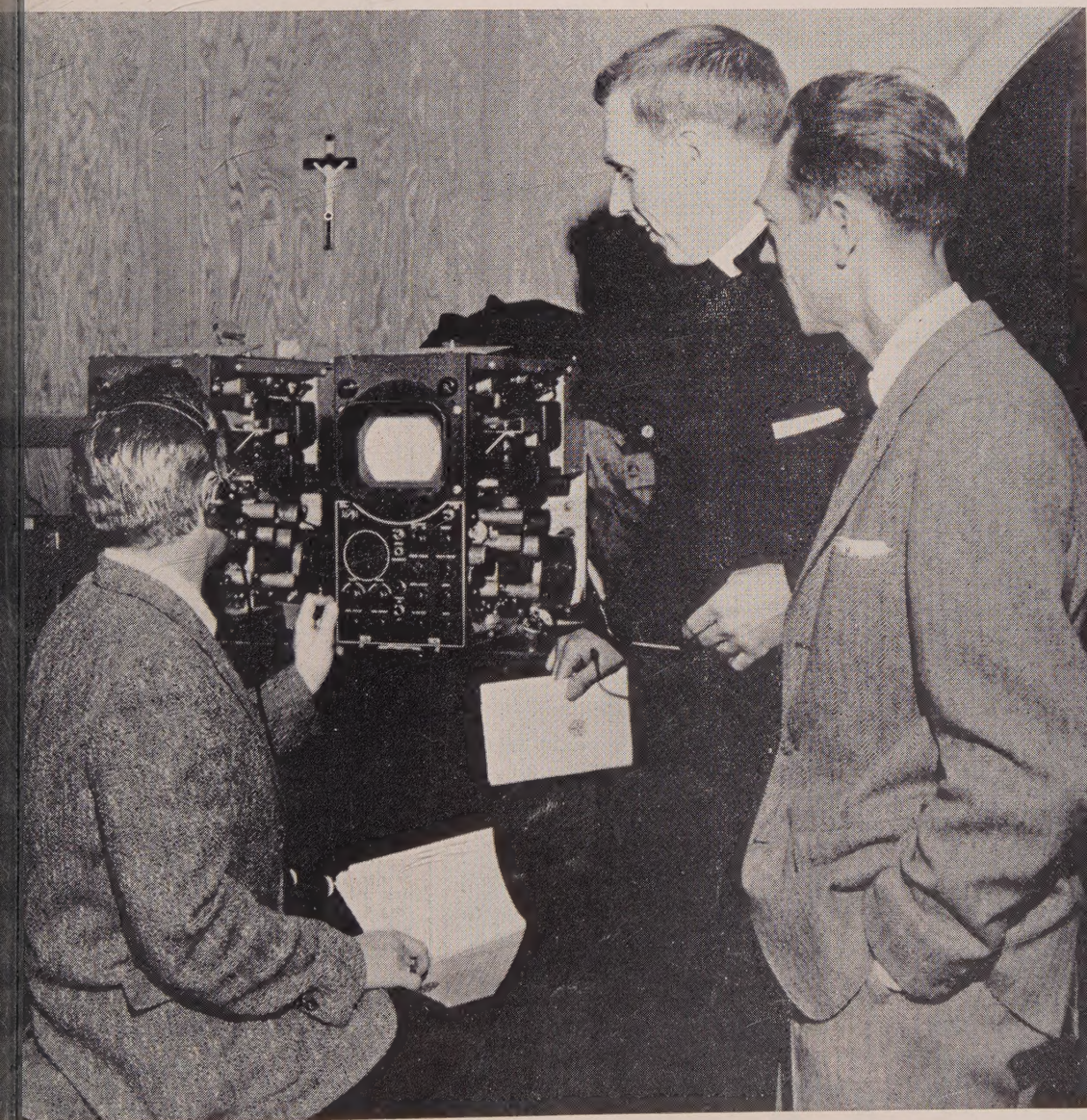
March 24, 1957

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Telecast of Consecration Warmly Received

At left: Rev. Dana Kennedy
(center) narrated the
consecration of Bishop
Foote of the district of
Idaho. For a more complete
story, see page 5.



The Relationship of Drama and the Church—P. 9

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The Living CHURCH

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Number 1

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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CONTENTS

ARTICLES

Drama and the Church Glenn Hughes

DEPARTMENTS

Man Power 3 People and Places
News 5 Books
Editorials 8 Letters

Things To Come

March

24. Third Sunday in Lent
25. The Annunciation
28. Annual meetings, Japan, Korea, Philippines, and Southeast Asia Committees, Division of Foreign Missions, NCC, New York City, to 29th
29. Conference on the Ministry, Commission on Christian Higher Education, NCC, Alton, N. to 31st.
- RAVEMCCO Annual Meeting, Division of Foreign Missions, NCC, New York City.

31. Fourth Sunday in Lent
One Great Hour of Sharing, Church World Service, NCC.

April

7. Passion Sunday
National Sunday School Week, Laymen's National Committee, to 13th.
14. Palm Sunday

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures from non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

MAN POWER

A column for laymen
By L. H. Bristol, Jr.

CHURCH ADS

From Tennessee laymen come reports of new success with the ads for the Episcopal Church first used in the diocese of Iowa. In New York City, buses currently carry attractive car cards, telling about Episcopal Church services with a special line or two in Spanish for New York's growing Spanish-speaking population. Recently, I made a study for *Christian Herald* of the Saturday "Church Pages" in city papers and how the paid notices could be made more effective. Clearly, the Church today is waking up to the value of advertising in reaching out to people where they are.

History of Advertising

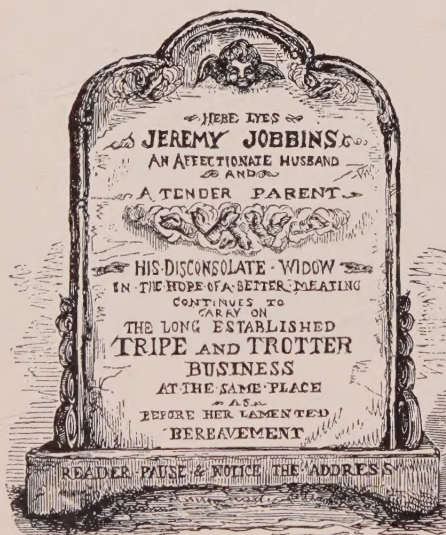
With all the advertising to which we are exposed every day in newspapers and magazines, along the highways, inside buses and subways, on radio and TV, through direct mail, etc., most of us get to thinking that advertising is a comparatively recent phenomenon. Few of us realize how far back in history advertising really goes. Actually, the ads in the windows of the shopping center stores had their ancient world parallels in ads which appeared on the entrance doors of the baths of cities like Herculaneum, and even the paid Church notices we see in the Saturday papers each week had their parallels sometimes in the Middle Ages when weak-lunged enthusiasts hired wine criers to do their evangelism for them! Gravestones were used for advertising in the 18th and early 19th Centuries. A number of "inconsolable" widows managed to use their husband's gravestones not only to express their grief, but also to call attention to such facts as that "Business will be carried on by the Widow at No. 1, Fishfield Place."

A lot of us think that finding a rector is a peculiarly 20th-century problem! Actually, our 19th-century English ancestors appear to have had their troubles finding clergy. The other day, I came across a "help wanted" ad which appeared in a London periodical called the *Monthly Mirror*, well over 100 years ago. The ad in part: "Wanted, for a newly erected Chapel, near Grosvenor Square, a gentleman of elegant manners, of insinuating address, to conduct the theological department to a refined audience. It is not necessary that he believe in the Thirty-Nine Articles; but it is expected that he should possess a white hand and a diamond ring. . . ."

Advertising Today

Advertising has, of course, developed considerably in the past 100 years, and it has been a strong force in recent years not only in bringing down the cost of goods ratios on products we consumers buy, but also in supporting national efforts like "Religion in American Life," "ACTION" (American Council for the Improvement of our Neighborhoods), and, through the Advertising Council. Regrettably few of us stop to realize how many millions of dollars a year are donated by advertisers to further such causes.

It is heartening to see the Church use modern mass media. It is important, however, for church groups to use these channels as professionally as the commercial people do, because the public is not likely to "make allowances" just because an amateurish paid ad was produced by a volunteer parish group!



Early 19th-century gravestone.

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Rev. Wilfrid Holmes-Walker, rector of Ss. Philip and Stephen Church in Detroit, Mich., baptizes tiny Elaine Gail Chin. Looking on is Lynn Emery, the acolyte; Patricia Schroeder, the child's godmother; May Jean Lim, Betty Lim, Kathryn Lim, Marion Lim, and Mrs. Patricia Lee who is holding Bryan Kim Lim. For story, see page 7.

Detroit News Photo

"My Sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

March 24, 1957

Conventions

Bishops Block, Shires Report They Will Retire

The Rt. Rev. Karl Morgan Block, Bishop of California, announced that he and Suffragan Bishop Shires will retire from the active ministry next year. The announcement was made before 500 delegates, clergy, and laymen at the 107th convention of the diocese of California at Grace Cathedral, San Francisco, in January.

Bishop Block then called on his diocesan delegates to approve a plan for electing a bishop coadjutor at the next annual diocesan convention, to avoid confusion which otherwise would follow the compulsory retirement. Bishop Block will retire in late December, 1958, and Bishop Shires will retire in June, 1958.

Because the retirements will fall in the year of the Lambeth Conference and the Episcopal General Convention, Bishop Block said it would be wise to elect a bishop coadjutor in January, 1958, so that there could have a six-month period of orientation and fellowship" and benefit from the counsel of the two outgoing bishops.

He recommended that the current convention establish a committee to implement his suggestion, and the committee later passed a resolution to do so. A nominating committee will be appointed by the standing committee of the diocesan council and the election will be held at the January, 1958, convention.

Bishop Block reported that rapid growth of the diocese has speeded plans for a \$400,000 expansion program in Berkeley and Palo Alto to go toward the financing of two Canterbury Houses.

The bishop said that, counting the ten offering, the diocese contributed \$115,992 to the missionary program of the church.

NEW MISSIONS: St. Edmund's of Linda Mar and Pedro Valley; Mission of St. Edward the Confessor, at Cambrian Park (suburb of San Jose); St. Christopher's, San Lorenzo.

NEW PARISHES: St. Stephen's of Orinda and St. John's, Oakland.

ELECTIONS. Executive Council: clerical, C. M. Guilbert; C. N. Tamblin; lay, Frederick Bost. Aubrey Hackshaw.

San Joaquin

January 27th to 29th, Fresno, Calif.

Among the first districts or dioceses to elect deputies to the 1958 General Convention in Miami was the district of San Joaquin, which amended its canons at the convocation to allow for the election.

The district also voted to call a special convocation in four months to decide on the investment and use of a \$500,000 diocesan advance fund.

Statistics show that the number of parish clergy has grown from 13 to 32 during Bishop Walters' episcopate and that over 50 new buildings have been added to the total Church plant in the district.

GUEST SPEAKER: The Rt. Rev. Donald J. Campbell, Suffragan Bishop of Los Angeles.

ELECTIONS. Executive Council: clerical, John Hancock.

General Convention Deputies: clerical, H. B. Lee; lay, Hubert Briggs.

Rev. W. B. Carper, Jr. Elected Seminary Dean

The Rev. Wood B. Carper, Jr., was elected dean of Seabury-Western Theological Seminary, Evanston, Ill., at the annual meeting of the Board of Trustees of the Seminary. Fr. Carper will succeed the Very Rev. Alden Drew Kelley, now vice-warden of St. Augustine's College, Canterbury, Kent, England.

Fr. Carper, who is professor of pastoral theology at General Theological Seminary, was rector of the Church of the Holy Spirit, Lake Forest, Ill., from 1946 until last July when he resigned to accept the post in New York. He is a native of Iron Gate, Va., where he was born in 1909.

He began his ministry as curate of St. Peter's Church, Morristown, N. J., leaving there in 1937 to become rector of Trinity Church, Pawtucket, R. I. From 1939 to 1940 he was rector of Calvary Church, Fletcher, N. C., and became chaplain to Episcopal students at Princeton University in 1940. He was a chaplain in the U.S. Navy from 1944 to 1946.

"General Assembly Has Gained Moral Ground"

Mrs. Stephen K. Mahon, present Episcopal Church observer at the UN, told THE LIVING CHURCH last week that many serious students of the United Nations and its problems take issue with the position expressed by the Rev. Leland B. Henry in his article, "The Moral Dilemma of the UN" [L. C., March 17th].

"I think the General Assembly has gained some moral ground during the 11th session," Mrs. Mahon said. "The UN needs the intelligent support and prayers of Church people."

Far from serving, as Fr. Henry charged, the purposes of Communist Totalitarianism, the UN is "necessary to the foreign policy of the United States," Mrs. Mahon said. "What is Leland Henry's alternative?"

She promised to send a more detailed presentation of the case for the UN for publication in an early issue.

Consecration on TV Warmly Received

Customers in an appliance store, ladies attending "brunches" and children home from school shared in the consecration of Bishop Foote of Idaho [L. C., March 10th] through the medium of television. The program, which was narrated by the Rev. Dana F. Kennedy [see cover] of National Council's Radio and Television Division, received an enthusiastic response from Idaho viewers.

The Rev. James H. Davis, rector of St. Mary's Church, Emmett, Idaho, wrote: "The contribution of the Rev. Mr. Kennedy and the National Council to the life of the Church in Idaho may even help some in Emmett to seek confirmation!"

Four homes in Payette, Idaho, held "brunches" to which Woman's Auxiliary members were invited, along with friends from other Churches. An appliance store in the same town, owned by a Churchman, provided seating for as many as 12 customers at a time to watch the service.

Plea Made to Admit More Refugees to This Country

Americans were urged, at the National Council of Churches General Board two-day meeting held in Williamsburg, Va., in February, by a Protestant leader to join in pressing Congress for action to ensure that additional thousands of Hungarians and other refugees will be admitted to this country. Dr. R. Norris Wilson, executive head of Church World Service, made the plea.

He told the Church leaders that arrivals of Hungarian refugees in the United States had been reduced to a "tragic trickle." And he blamed Congress for failure to enact into law recommendations made by President Eisenhower that would permit additional refugees to come here.

"We continue to receive great numbers of offers from individuals, churches, and communities whose interest in the plight of Hungarian refugees was aroused," Dr. Wilson asserted. "Their desire to be of help is now being entirely frustrated because of the virtual cut-off of the flow of refugees to Camp Kilmer."

The CWS director also cited the plight of 50,000 other refugees from approximately 20 countries, who were stranded by expiration of the Refugee Relief Act at the end of 1956.

Merger of the General Commission on Chaplains into the structure of the National Council of Churches was urged by the council's president, Dr. Eugene Carson Blake of Philadelphia. The commission represents major non-Roman denominations in their relations with the Armed Forces chaplaincy.

Dr. Blake disclosed that a merger proposal will be submitted to the council's triennial general assembly when it meets at St. Louis in December. "Unless and until the Protestant churches learn how effectively to approach the Defense Department and the three services in unity we will find that our chaplains have a minority status in the Armed Forces," Dr. Blake said. "This is another reason why the National Council and General Commission on Chaplains should be a single structure."

He reported that generally excellent work was being done by the chaplains and commended the "good support of the Protestant religious programs by the military commanders."

The General Board voiced its support of all groups and persons working to eliminate racial tensions.

A resolution unanimously adopted by the board commended "various Church councils and other religious groups and individuals for working earnestly for discipline and goodwill in situations of ten-

sion and occasions of violence resulting from racial tensions in all parts of the country."

"We continue to join in prayer with all those whose patience is sorely tried, and who suffer because of enmities," it said.

The official emblem of the National Council of Churches was unveiled at the meeting.

Depicting "a nation standing under the cross, symbolic of both judgment and mercy," the emblem's design was adopted by the board last fall. Its colors are green and gold.

The General Board sent a telegram to WGN-TV in Chicago expressing "regret" that it will not rescind its cancellation of the film "Martin Luther."

"Since the film records without animus or prejudice facts not disputed by competent historians," the wire said, "one must assume that opposition to its showing is based on misinformation or bias."

"Yielding to such opposition travesties the First Amendment to the Constitution of the United States. American Protestants must resist the distortion of history and the resultant adverse climate of public opinion which are inevitable if their own story is excluded from mass media by pressures from any source."

The board also adopted a resolution "wholeheartedly" commending the Chicago Federation of Churches and "all other groups in the Chicago area who have opposed the action of Station WGN-TV and have requested that it show the

film." It also commended National Council officials for their "prompt action" in protesting the television cancellation last December.

Five million copies of the Revised Standard Version of the Bible have been placed in circulation since its publication in 1951 under the auspices of the National Council of Churches.

Dr. Luther A. Weigle of New Haven, Conn., dean emeritus of Yale Divinity School, reported on the progress of the Bible distribution at the meeting. He said that 3,500,000 copies of the RSV New Testament, published several years earlier, also had been put into circulation.

Supplementary works for the use of the RSV have recently appeared or are scheduled to be published, Dr. Weigle announced. These include a new Concordance, compiled with the aid of electronics after only 400 hours of work.

The General Board approved the establishment of the Walter W. Van Kirk Memorial Fund in memory of the Mr. and Mrs. Vernon N. Y., Methodist clergyman who was executive secretary of the Council Department of International Affairs. Dr. Van Kirk died last July at the age of 60.

The fund will finance special projects distinct from the normal budget of the Department of International Affairs, but not necessarily separate from its programs and purposes.

These projects, the enabling resolution said, shall be "in keeping with Walter W. Van Kirk's concern and the aims of the Department for greater understanding among peoples, greater justice and goodwill among nations, greater effectiveness for every undertaking and organization which furthers the cause of enduring peace."

The Moravian Church was honored



DR. GERALD KNOFF, executive secretary of NCC's Division of Christian Education, and chairman of the design committee, looks over the new NCC official emblem with Dr. Eugene C. Blake, NCC president.

the eve of its 500th anniversary celebration by the General Board.

Representatives of two Moravian churches in the United States that are members of the National Council — the Moravian Church (Unitas Fratrum) and the Evangelical Unity of the Czech-Moravian Brethren in North America — were special guests of the board. Leaders of the two communions from Bethlehem, Pa., Winston-Salem, N. C., and Texas were present at the sessions.

Dr. F. Eppling Reinartz of New York, secretary of the United Lutheran Church in America, speaking for the NCC, told the Moravians:

"The National Council of Churches provides a forum on which its members tend to meet. We meet our Moravian brethren on the highest plane of their holiest ideals. A purpose of the council is having this observance on its program to summon a member Church afresh to its holiest heroisms and highest purposes."

At the close of the ceremony, Dr. Blake had a formal greeting from the National Council "to all those who share directly the noble heritage of Jan Hus," 15-century Bohemian reformer and martyr.

"This great Christian leader has been a challenge and inspiration through the centuries," the message said. "We have all benefited by his enduring influence. . . ." A church-sponsored nationwide study of sponsorship was proposed to the General Board of the National Council of Churches in the agency's department of religious liberty.

The proposed study would be aimed at determining how "we can best protect the public from a flood of filth" and at the same time "maintain the freedom of communication and the freedom of choice without which we would be no better than a totalitarian society."

The report urged non-Romans to maintain "continued vigilance" against "efforts to establish full diplomatic relations between the United States and the Vatican." It said that "important groups" of lay Catholics "are now insisting that a fully-credited representative must be sent to the Vatican."

RNS

Restored Williamsburg Church Gets Rockefeller Endowment

Historic Bruton parish church in Williamsburg, Va., recently received an endowment fund of \$500,000 to make possible "supplemental provision for the ministry and music of the church" from John D. Rockefeller, Jr. The rector, Rev. Cotesworth P. Lewis, announced that tentative plans have been made to increase the ministerial staff and to invite additional outstanding speakers to address the congregation each year. The Fund also make it possible to bring well-known artists and musical groups to Williamsburg.

In announcing his gift to the church Mr. Rockefeller stated that "my associates in the Restoration and I are aware that no adequate understanding of the life and times of early Williamsburg is possible without the realization of the religious and spiritual aspects of this society so well evoked in Bruton. The fact that the parish has an active congregation today and ministers to the needs of the present gives Bruton an unusual opportunity to reflect its historical mission in a meaningful way."

Chinese Children Baptized in Detroit

An unusually quiet baptism was held at St. Philip and Stephen Church, Detroit, Mich., recently, for six grandchildren of Mr. and Mrs. Victor Lim. The four older children, ranging in age from nine to two, are the daughters of Buck Yick Lim, who escaped from Communist China only two years ago. It had taken Victor Lim, owner of a Detroit restaurant, 10 years to arrange for the legal entry of the family from Hong Kong.

The little girls were very well-behaved [see page 4] in their beautiful Chinese costumes. Also baptized were two baby cousins, a boy and a girl, but not a cry came from any of the children during the ceremony.

The refugee family has made many friends at St. Philip and Stephen Church, where they are members and the girls attend Sunday School. Buck Yick Lim said of the service: "This baptism is the final touch to our feeling that we must always have belonged here."

Trinity College to Use Gift To Further Religious Study

The half-way mark of a \$4,570,000 goal has been reached by Trinity College, Hartford, Conn., in their "Program of Progress" development campaign. Albert C. Jacobs, president of the college, recently announced that over \$2,225,000 has been raised thus far in the three-year campaign which began last March.

Latest gift received by the school was an unrestricted anonymous gift of \$100,000 which will be utilized "to strengthen and further the study of religion at Trinity," according to President Jacobs. This was the fifth gift for \$100,000 received during the campaign.

Included in the goals of Trinity's campaign is the raising of \$1,000,000 for a new student center; \$1,000,000 for faculty salaries; \$1,000,000 for a new math-physics unit; \$500,000 to increase scholarship aid; and \$100,000 to renovate Williams Memorial Hall.



Coming during Lent in The Living Church

Do you pay your rector enough?

Here is a question that directly concerns VESTRYMEN, but that also concerns EVERY CHURCHMAN as he reaches into his wallet — and his conscience. Raw materials for the answer are in this article, which presents significant information from Consumers Price index, a national study of automobile operation costs, and from the dioceses and parishes themselves. Author, BISHOP GOODWIN of Virginia, is chairman of the Commission on Clergy Pensions.

Behind the iron gate at 93, rue de Crimée

An Episcopalian, studying at the Sorbonne, takes you on an informal pilgrimage to the RUSSIAN ORTHODOX THEOLOGICAL SEMINARY in Paris, which gets part of every nickel you drop into the GOOD FRIDAY OFFERING.

How to pray

BISHOP JONES of West Texas presents a simple and definite method for you if YOU WANT TO PRAY but don't know how, or if you want to pray better.

Peace of mind in Christianity

Why is the Church so much quieter about peace of mind than some other groups? In answering, the Rev. W. NORMAN PITTENGER explains how CHRISTIANITY CAN HELP you to feel serene and at home in the world.

Wanted, a leaky tomb

When a tomb merchant wonders about a customer who wants to buy a DAMP TOMB, you get a glimpse, through the medium of FICTION, of the FACT OF EASTER.

Prayer for time of calamity

Tucked away in an obscure part of the Prayer Book is a prayer highly appropriate for use whenever you bear or read of a calamity — NO MATTER WHERE YOU ARE OR WHAT YOU ARE DOING. In writing about this prayer, the Rev. FRANCIS C. LIGHTBOURN, LIVING CHURCH literary editor, also suggests ways in which to use it.

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EDITORIALS

Good Friday Offering

What is the Good Friday Offering? Where does it come from, who is in charge of it, and what is it spent for? These questions come up in connection with an exchange of comments and counter-comments between the *ACU News* and the *Protestant Episcopal Standard*, to which a letter in this issue calls attention [Page 15].

The Rev. David A. Nyberg, in his letter, tells of the policies of the Foundation for the Propagation of the Faith, an agency for transmitting missionary funds which is associated with the American Church Union.

In his letter, he says a number of good things about the missionary policies of the Foundation, particularly with regard to its insistence that assigned quotas should be paid to the National Council. One who has met his obligations should certainly feel free to give to other religious causes, official or unofficial.

However, Fr. Nyberg is on more questionable ground in expressing the view that what the local parish does with the Good Friday offering is a matter for its own discretion; and unfortunately he is on even more questionable ground in suggesting that there is anything in the present administration of the Good Friday Offering by the National Council that an Anglo-Catholic would desire to change if he sat on the committee that appropriates the funds.

The Good Friday Offering is the offering made in Episcopal churches all over the country on Good Friday. The first reference we have been able to find to this offering, in the General Convention Journal of 1925, refers to it in the plural as the "Good Friday Offerings," and seems to take it for granted that everybody knows what these offerings are. The money comes, of course, from individuals who go to church on that day.

From time to time, General Convention adopts a resolution designating the purpose for which the Good Friday Offering is to be used. Historically, it has always been associated with the Church's work in the Holy Land and other nearby countries. The Convention has not adopted such a resolution at every session, but it did so in 1955.

In this resolution, Convention told the National Council to appropriate 15% of the Good Friday Offering to the Commission on the Eastern Orthodox Churches, and another \$15,000 to the Jerusalem and

the East Mission, which is the name for the Church's work in the Holy Land under the Anglican Bishop in Jerusalem; and it instructed the Council to use the rest of the Good Friday Offering for work in the Near East at its own discretion.

There is nothing in this resolution, nor in any previous General Convention resolution we have been able to find, that suggests a discretion on the part of the individual parish or diocese with regard to the use of the Good Friday Offering. Though the origin of the offering is lost in the mists of tradition, it certainly appears to be taken up at the direction of the General Convention with the National Council designated as the agent for determining the uses to which it shall be put.

In more recent times, the American Church has had a direct share in the work of the Church in the Holy Land, not only financially, but through the services of an American canon on the staff of the Anglican Bishop in Jerusalem. This work was initiated by the appointment of the Rev. Charles T. Bridgeman in 1924 and was supported by the Good Friday Offerings from the beginning. The present American canon is the Rev. Pitt S. Willand, whose salary and other expenses totalling \$7,856.07 in 1956, represented an additional appropriation beyond the \$15,000 mentioned in the General Convention resolution.

The Bishop in Jerusalem is a member of the Near East Christian Council, which apportions funds from Church sources for the relief of refugees, Christian and non-Christian, throughout the middle east. Through this Council goes \$6,000 a year from the Good Friday Offering designated specifically for assistance to the Orthodox Churches of the area, together with another \$5,000 a year for the Arab Anglican Church led by the famous Canon Cub'ain. These sums are transmitted through the World Council of Churches' Department of Inter-Church Aid and Service to Refugees and represent contributions from American members of Bishop Stewart's own communion to the work in which he is engaged with others on the Near East Christian Council.

Appropriations for relief to individuals, rather than Churches as such, go through Church World Service, an agency of the National Council of Churches. These are also administered locally by the Near East Christian Council to try to keep Arabs—Christian, Muslim, and other—in the Gaza Strip, Syria, Jordan, and elsewhere, from starving and going naked. The Episcopal Church contributed \$20,000 in 1956 for this work through the Good Friday Offering. The \$20,000 was not a gift "to" the National Council of Churches; it was a designated gift "through" the National Council "to" the teeming Arab populations displaced by the political fortunes of the Near East; it is a most appropriate subject to think about this Good Friday when you make your offering.

In 1956, the 15% of the Good Friday Offering that

Continued on page 13



Earlier this year seminarians from Nashotah House, in Wisconsin, presented, on two Sundays, T. S. Eliot's "Murder in the Cathedral." From left: N. Pinder, J. Kuenneth, R. Kirchen, R. Glasgow.

Drama and the Church

By Glenn Hughes

Director of the School of Drama, University of Washington, Seattle

One of the longest and most fascinating relationships in history (theologically, aesthetically, and sociologically) is that between drama and religion — that is to say, between the institutions of the theatre and the Church. For more than 25 centuries this relationship has existed, and during that time it has passed through every possible stage — paternal, fraternal, inimical, competitive, separative, and conciliatory.

We are at present in a conciliatory period, although both the theatre and the Church are today so varied and complex that one needs to indicate the species and the sect before one generalizes.

What gives rise to this discussion is

the recent publication of an extremely interesting volume entitled *Great Christian Plays*, edited by Theodore M. Switz and Robert A. Johnston.*

Mr. Switz is director of Industry Relations, University of Chicago, and a former vice-president of Encyclopaedia Britannica Films; Mr. Johnston is a playwright and director of theatre at Wright Junior College, Chicago.

Both are men of intelligence and taste, and the book they have assembled will not only create wide interest among amateur producing groups (particularly those associated with churches), but will also stimulate study

and research in the whole field of religious drama. For, obviously, a single volume cannot contain the wealth of material properly belonging under the title *Great Christian Plays*. It is a very rich field. And the editors have (perhaps justifiably) limited the space available for actual plays to a little more than half of the volume (171 pages) — the remainder being taken up by arrangements of Biblical matter for choral reading.

The period of the Middle Ages was, as everyone knows, the great time for the composition and presentation of Christian plays. It was a period when (in Europe) no professional theatre existed, and when the natural dramatic instincts of the people found

*Seabury Press, Greenwich, Conn. 1956. Pp. xii, 306. \$7.50. For review see *THE LIVING CHURCH*, December 23, 1956.

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expression only in folk-plays and dances, minstrelsy, and miracle and morality plays. The Church, as the only existing institution concerned with the moral and emotional welfare of the populace, found it necessary to sponsor the drama.

In Italy, Spain, France, England, and (a bit later) Germany there were

excellent adaptation by John Gassner (one of America's great authorities on drama); the York "Resurrection"; the Digby "Conversion of St. Paul"; "Totentanz," a German morality; and "Everyman," the famous English morality, which is probably the greatest of all moralities, and which in this century has achieved extraordinary

For more than 25 centuries there has existed between religion and drama a relationship that has passed all the way from the inimical to the fraternal

developed, partly by the clergy and partly by laymen, hundreds of dramatizations of sacred episodes. Most of these dealt with the basic stories of the Nativity and the Resurrection, though some went afield to such picturesque episodes as Noah and the Ark, the Wise and the Foolish Virgins, etc.

So long as the plays were presented within the church edifice, these pieces observed religious decorum; but when, because of their enormous popularity, they moved into the churchyard, and later into the marketplace, they took liberties with their sacred material and injected a great deal of jocular, farcical, and, at times, frivolous elements. Human nature being what it is (in any age), this development was inevitable. And, as the so-called miracle plays became "humanized," they lost the approval of many churchmen.

It was only a short step from this stage to the creation of the secular (and professional) theatre of Shakespeare, Lope de Vega, etc. By 1600 the schism was definite. And ever since then there has been a kind of war between theatre and church, softened from time to time by professional playwrights with a religious point of view — George Bernard Shaw, T. S. Eliot, Paul Claudel, Racine, Laurence Housman, Leo Tolstoy, Paul Vincent Carroll, and others.

Excellent Specimens

In *Great Christian Plays* the editors have included the texts of five medieval plays, three miracles, and two moralities. They are excellent specimens of their types. Four are English and one is German. There are: the Brome "Abraham and Isaac," in the

success in its German version, "Jedermann," at the Salzburg Festival.

No doubt the editors laid the emphasis on plays of English origin because they felt that English plays would be most apt to appeal to Americans. I cannot help feeling, though, that at least one of the English pieces could have been omitted to make room for a French or Spanish miracle — many of which are wonderful. To have included a play from one of the Latin countries would have indicated the wide-spread nature of the medieval drama, and would have provided variety of style.

One thing, however, can be said emphatically: that the plays in the volume are carefully prepared for presentation.

That the presentation of Christian plays is today receiving important consideration is manifested by a leading article in the *New York Times* of December 23, 1956, by the *Times's* dramatic critic, Brooks Atkinson, who is the leading dramatic critic in America. The occasion of Mr. Atkinson's article was the presentation by E. Martin Browne (Union Theological Seminary) of a 14th-century York nativity play and this production led to a generalization concerning medieval Christian plays as follows:

"They are moving all out of proportion to their artistic content. For most of the plays are artless. But . . . they suddenly open the door to the past and confront us with the humble sources of our own culture. They remind us of three things: the genesis of the Christian religion, the infancy of the English language, and the origins of modern drama."

And, later in his essay, he says very beautifully:

"The power the plays have to stir the affections and reverence of modern audiences lies chiefly in their homeliness. The main outline of the story is familiar; it comes from whatever Bible the author used in his day. But the familiar details are from the English countryside — the



rain, cold and darkness, Joseph's uncomplaining search for fuel and light, the instinctive placing of the Babe between the beasts in the stable to keep Him warm, and Mary's thankfulness for their warm breath on a freezing, cheerless night."

Surprising Nominations

Now, although our theme is Christian drama, it would seem proper to remind the reader that several important religions other than Christianity have had their basic ideals effectively expressed through the dramatic medium. First of all, of course, comes to mind the tragic drama of the Greeks, which presented in magnificent poetry the loftiest ideals of both Church and State. And during the 14th and 15th centuries the Buddhist priests of Japan created some 200 Noh plays, which are among the subtlest and most beautiful of the world.

A few years ago an American religious periodical queried a dozen outstanding playwrights, critics, actors, and directors concerning their feelings on regard to the religious value of the drama, and, among other things, asked them to name "10 great plays of religious consequence, effect, and value." The responses were extremely interesting. Eight out of 12 lists included Shaw's "Saint Joan"; several included plays by T. S. Eliot; four included "Everyman"; four included Sophocles' "Antigone"; there were seven mentions of the Faust drama — five of Goethe's version, two of Marlowe's; Claudel's "The Tidings Brought To Mary" received three votes, as did Tonnelly's "The Green Pastures"; Ibsen's "Brand" was mentioned four times.

Among the interesting, and in some instances, surprising nominations were: Shakespeare's "The Tempest," Shaw's "Androcles and the Lion,"

Moliere's "Tartuffe," Anderson's "Winterset," Wilder's "The Skin of Our Teeth," Howard's "Yellow Jack," Tolstoy's "The Power of Darkness," Hauptmann's "Hannele," Sartre's "The Flies," and O'Casey's "Within the Gates."

This list (incomplete) tells us what many of us would not need to be told — that the word "religious" is broad indeed, meaning many things to many men. And that is perhaps a desirable thing. Alongside the list of selected plays appeared a number of stimulating statements on the subject of religion and drama. W. H. Auden, the British poet, had this to say:

"Greek tragedy is the tragedy of necessity; that is, the feeling aroused in the spectator is 'what a pity it had to be this way'; Christian tragedy is the tragedy of possibility, 'what a pity it was this way when it might have been otherwise.'"

And another eminent British writer, J. B. Priestley, said:

"It is significant that in the ancient world the theatre was a religious institution. I am not sure that the link between religion and theatre has been broken forever. Now, some of the most earnest of our young poets are obviously being attracted toward it. Perhaps we may have a new serious theatre that will be the servant of a religion that has not yet taken shape."

One of the outstanding serious and poetic playwrights in America is, of course, Maxwell Anderson, and his contribution to the symposium seems to me worth quoting:

"The theatre is a religious institution devoted entirely to the exaltation of the spirit of man. It is an attempt to justify, not the ways of God to man, but the ways of man to himself. It is an attempt to prove that man has a dignity and destiny, that his life is worth living, that he is not purely animal and without purpose. There is no doubt in my mind that our theatre, instead of being, as the evangelical ministers used to believe, the gateway to hell, is as much a worship as the theatre of the Greeks and has exactly the same meaning in our lives."

Christianity has some bad things to say about man and some good things to say about God that are not included within Mr. Anderson's description of the theatre. Yet in his ideal there is much that runs parallel to Christian idealism; perhaps drama approached from a more specifically Christian concept of man and his place in the world can be good theatre as well as good theology.

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Appointments Accepted

The Rev. Elwyn D. Brown, formerly rector of St. Luke's Church, Fairport, N. Y., will on April 1st become rector of St. John's Church, Mount Ranier, Md.

The Rev. Alfred P. Chambliss, Jr., formerly director of Christian education of the diocese of Tennessee, warden of the DuBose Conference Center, Monteagle, Tenn., and priest in charge of the Holy Comforter Mission, Monteagle, Tenn., is now in charge of St. James' Mission, 2917 Marquette St., Shreveport, La. Rectory: 1002 Pine Tree Lane, Shreveport.

The Rev. Paul C. Deckenbach, formerly curate of Grace Church, Newark, N. J., is now rector of St. John's Church, Boonton, N. J. Address: 226 Cornelia St.

The Rev. Fordyce E. Eastburn, formerly rector of the Church of the Epiphany, San Carlos, Calif., will begin work as chaplain of St. Luke's Hospital, San Francisco, in September. Before that time he will take two quarters of training under the direction of the Council for Clinical Training.

The Rev. Mr. Eastburn is spending the first quarter of his training at Napa State Hospital,

Imola, Calif. He may now be addressed at 1055 Taylor St., San Francisco 8.

The Rev. Richard J. Hardman, who has been serving as assistant secretary in the Division of Urban-Industrial Church work in the National Council's Department of Christian Social Relations, will on May 1st become rector of St. Paul's Church, Westfield, N. J.

The Rev. Shelbert C. Harris, Jr., formerly vicar of St. Gregory's Mission, Muskegon, Mich., is now rector. Address: 2482 LeTart Ave. (St. Gregory's recently became a parish.)

The Rev. James D. B. Hubbs, formerly curate of Christ Church, Rochester, N. Y., will on May 1st become vicar of St. Stephen's Church, Oak Harbor, Whidbey Island, Wash.

The Rev. Jean P. Jordan, formerly in charge of St. Thomas' Church, Barnesboro, Pa., and Trinity Church, Patton, is now chaplain of the Philadelphia City Mission. Address: 1008 S. Forty-Fifth St., Philadelphia 4.

The Rev. Harold Bend Sedgwick, who has been rector of St. Thomas' Church, Washington, for the past nine years, will on May 1st become rector of Emmanuel Church, Boston. The Washington Evening Star quoted him as saying:

"I have always believed in the importance of maintaining strong, vigorous churches in the downtown urban areas. . . . For nine years I have sought to provide that kind of ministry. I cannot help now but feel an irresistible urge to undertake in Boston, in the teeming Back Bay neighborhood, the same kind of pastoral work which we together have undertaken here."

The Rev. Francis C. Tatem, Jr., formerly rector of the Church of the Nativity, Mineola, N. Y., is now rector of St. Alban's Church, Marshfield, Wis. Address: 213 S. Vine Ave.

The Rev. James C. Welsh, formerly vicar of Nelson Parish in Southwestern Virginia, with address at Trinity Church, Arrington, is now assistant rector of St. Andrew's Church, Fort Thomas, Ky., and vicar of All Saints' Church, Cold Spring, Ky. Address: 18 Linden Ave., Fort Thomas, Ky.

The Rev. Edward A. Wicher, Jr., formerly rector of St. James' Church, San Francisco, will on April 1st become rector of the Church of the Epiphany, San Carlos, Calif. Address: 1839 Arroyo Ave.

Armed Forces

Chaplain (1st Lieut.) Alister C. Anderson, formerly addressed in Bethesda, Md., and in Haddon Heights, N. J., where he was rector of St. Mary's Church, has been ordered to active duty with the chaplain corps of the U.S. Army and may be addressed: HQ 4th Armored Division, Fort Hood, Texas.

Resignations

The Rev. Robert B. Kimber, now 86 years old and officially retired, is serving as supply priest at the Church of the Atonement, Brooklyn, where he was formerly rector.

The Rev. Mr. Kimber came to the Church of the Atonement during the depression, starting out as supply priest at five dollars a Sunday. Just about everyone he met on the street, he recalls, was a member of the parish, which had the largest membership of any Episcopal church in Brooklyn.

Before too long he was elected rector, but his salary couldn't go up until the mortgage was burned and \$5,000 of unpaid bills erased from the ledger.

"That seemed like an awfully long time to me," he said. The vestry recently announced plans for a reception honoring their old rector.

The Rev. H. Thomas Morrell will retire on March 27th after serving as vicar and rector of St. Michael and All Angels' Church, Seaford, L. I., for 20 years.

When the Rev. Mr. Morrell came to St. Michael's in 1937, he was the 21st priest to take over the assignment, and the church had been closed for a year because of financial difficulties. St. Michael's became a self-supporting parish seven years later.

The Rev. Mr. Morrell expressed one regret as he prepared to retire, (as rector emeritus):

"In 1955 we began an expansion fund with a minimum goal of \$20,000 to enlarge the church. . . . We had only \$15,000 in the fund in February and with the increase in prices, I think that we will

need another \$10,000 before we can complete the project."

The Rev. Dr. William Newman Parker, rector of the Church of the Epiphany, Sherwood, Philadelphia, since 1906, retired from the active ministry at the end of December and was elected rector emeritus of the parish. After April 1st his permanent address will be 209 S. King St., Morgantown, N. C.

The Rev. Dr. John M. Yamazaki, for the past 10 years general missionary to Japanese-Americans in the Los Angeles area, has retired from the active ministry.

Dr. Yamazaki was honored by a huge testimonial banquet at St. Mary's Church, Los Angeles, where he was vicar from 1913 to 1946, and where his son is now rector. During the war years, when his people were moved inland from the coast, Dr. Yamazaki went with them, returning at the end of the war to help rebuild the Los Angeles Japanese community.

Changes of Address

The Rev. Charles L. Conder, of the diocese of New Mexico and Southwest Texas, should be addressed as always at Box 277, Fort Stanton, N. M. He reports that he is not rector of St. James' Church, Clovis, N. M., as listed in the Episcopal Church Annual.

The Rev. Edwin M. Fisher, supply priest on Long Island, formerly addressed at Massapequa Park, L. I., N. Y., may now be addressed at 220 W. Penn St., Long Beach, L. I., N. Y.

The Rev. Daniel C. Osborn, Jr., rector of Grace Church, Phillipsdale, R. I., has moved from East Providence. The new address for Grace Church rectory is 115 Roger Williams Ave., Phillipsdale 10 R. I.

Ordinations

Priests

Bethlehem — By Bishop Warnecke: The Rev. Frederick G. Clay, on February 25th, at St. John's Church, Ashland, Pa., where he is vicar; presenter, the Rev. D. W. Jones; preacher, the Rev. T. T. Johnson.

Rochester — By Bishop Stark: The Rev. Roderick S. Ward, on February 25th, at the Church of the Redeemer, Addison, N. Y., where he is vicar; presenter, the Rev. Dr. C. E. Purdy; preacher, the Rev. N. A. Remmel.

South Florida — By Bishop Moses, Suffragan acting for the Bishop of South Florida: The Rev. Jarrett Cortez Atkins, on February 25th, at St. Agnes' Church, Miami, where he is curate; presenter, the Ven. J. E. Culmer; preacher, the Rev. F. A. Pope, Jr.

Western Massachusetts — By Bishop Stark: Rochester, acting for the Bishop of Western Massachusetts: The Rev. Edward C. Shaw, on March 2d, at Trinity Church, Geneva, N. Y., where he is curate; presenter, the Rev. J. F. Madison; preacher, the Very Rev. J. B. Coburn.

Diocesan Positions

The Rev. Walter P. Hurley, canon of St. Mark's Cathedral, Grand Rapids, Mich., is now also chairman of the department of Christian education of the diocese of Western Michigan. Canon Hurley recently had a change of home address from 253 Morris S. E. to 50 College N. E., Grand Rapids.

Other Changes

Mr. Russell Perry, who is engaged in the insurance business in Memphis, is now president of the Memphis branch of Youth Service, a Community Chest agency sponsored there by the Episcopal Church. He is also superintendent of the Sunday school at St. Mary's Cathedral, Memphis.

The Rev. Dr. William J. Wolf, who is the Howard Chandler Robbins professor of theology at Episcopal Theological School, Cambridge, Mass., has been elected by St. Paul's University in Tokyo to be visiting professor during 1958 and 1959.

Prof. Wolf's recent study of the Atonement, *No Cross, No Crown* [L. C., February 24th], is the current selection of the Pulpit Book Club.



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Good Friday Offering

Continued from page 8

went to the Joint Commission on Assistance to the Eastern Orthodox Churches amounted to \$13,166.16. The largest continuing work undertaken by this commission is the support of the Russian Orthodox Theological Seminary in Paris, a cause which has been dear to the hearts of LIVING CHURCH readers for many years.

The Jerusalem and the East Mission — the work of the Anglican Bishopric itself — received the \$15,000 set aside in the General Convention resolution, plus an additional \$3,000 for the Muslim Center, administered by the Rev. Kenneth Craig, a priest of the Church of England. Fr. Craig, one of the world's leading authorities on Islam, has gone to this area to head a study center under the sponsorship of the Church Assembly of the Church of England.

Another appropriation for Anglican work was a "special" to the Rev. Rafiq Farah of \$500 to provide him a typewriter with Arabic characters and to help him in publishing a magazine for Arab Anglicans. Another \$50 was for a medical examination for a missionary — an Anglican, we are happy to report.

Two "interdenominational" projects of a non-relief character were helped by the Good Friday Offering in 1956. One of these was a \$500 appropriation to the Committee on World Literacy and Christian Literature, which provides basic materials in Arabic that are used by Anglicans as well as other Christians. The other was a \$50 contribution to the *Muslim World*, a trade journal for missionaries published in New York.

Travel expenses for persons visiting in the Near East on behalf of the Episcopal Church amounted to \$628.25 for the Rev. Almon R. Pepper's visit to the Gaza strip and other refugee areas and \$272.90 for the Rev. Edward R. Hardy's visit to the ecumenical patriarch after the nightmarish wave of persecution of Greeks and Jews in Turkey.

The only other appropriation from the Good Friday Offering made in 1956 was \$1,629.48 for materials, postage, etc., in connection with promoting the offering.

Bishop Bentley, explaining that this entire budget was submitted to Bishop Stewart before its adoption by the Good Friday Offering Committee,* informed

us: "We wouldn't make any appropriation in that area without the approval of the Anglican Bishop, and we never have done so."

The 1956 Good Friday Offering disbursements may be classified as follows:

Anglican	\$32,037.22
Orthodox	19,166.16
Arab Refugee Relief	20,000.00
Interdenominational	550.00
Total non-Anglican	39,716.16
Promotion Expenses	1,629.48
Total disbursed	73,382.86

These figures may in general be taken as typical of the Good Friday Offering in recent years.

As these figures indicate, not "almost 50%" but considerably more than 50% of the Good Friday Offering goes outside the Anglican Communion. Indeed, much of the work of the Jerusalem Bishopric itself is among non-Anglicans and is designed to strengthen them in their loyalty and service to their own Orthodox, Armenian, and other Eastern Churches. Those familiar with the nuances of Anglican history in Jerusalem may find some irony in the fact that the effort to build a native Arab Anglican Church was

Good Friday Offering

Income

Balance brought forward January 1, 1956	\$ 21,443.49
Received from the Good Friday Offering of 1956	87,774.43
Total	\$109,217.92

Disbursements

To the Joint Commission on Assistance to the East. Orthodox Churches. .	\$13,166.16
To the Jerusalem and the East Mission:	
(a) For the Bishop in Jerusalem	15,000.00
(b) For the Muslim Center	3,000.00
To the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches:	
(a) For the Orthodox	6,000.00
(b) For the Arab Anglicans	5,000.00
To the Department of Church World Service of the National Council of Churches of Christ in the U.S.A.	20,000.00
To the Committee on World Literacy and Christian Literature	500.00
To the Rev. Rafiq Farah	500.00
To the Rev. Pitt S. Willard	7,586.07
To the Rev. Almon R. Pepper, D.D.	628.25
To the Rev. Edward R. Hardy, Ph.D.	272.90
To the medical examination of missionary candidates	50.00
To the "Muslim World"	50.00
To promotion expenses	1,629.48

Total disbursements	73,382.86
Balance on hand December 31, 1956	\$ 35,835.06

originally supported by Evangelicals and that the effort to have the Jerusalem Bishopric serve as an ambassadorship rather than an evangelizing center was originally supported by Catholics.

Catholic Churchmen have for many years tried to build up a policy of friendship and assistance to the Eastern Churches, as well as to feed the hungry, clothe the naked, minister to the sick, and visit the prisoner. They may take deep satisfaction, we believe, from the full and responsible acceptance of this point of view by our own National Council in its administration of the Good Friday Offering.

*The Committee on the Good Friday Offering: The Rt. Rev. Henry K. Sherrill, chairman; the Rev. Almon R. Pepper, the Rev. Floyd W. Tompkins, Mr. Harry M. Addinsell, Mr. John W. Reinhardt, Mrs. Arthur M. Sherman, the Rt. Rev. John B. Bentley, secretary.

BOOKS

Literary Hot-Potatoes

THE KEYS OF ST. PETER. By Roger Peyrefitte. Translated from the French by Edward Hyams. Criterion Books. Pp. 380. \$4.50.

Roger Peyrefitte is one of the most controversial writers in France. He has a

taste for the disputatious nurtured by a selective eye for man's weaknesses, a gossip columnist's ear for backstairs conversation, the indignation of an ex-trollop accused of moral laxity, all glossed over with a patina of wit which unifies these elements into a deceptively palatable concoction. So far only two of his novels have been issued in the United States.

After roasting such literary hot potatoes as the French diplomatic corps, religious schools, and homosexuality, Peyrefitte currently undertakes to discover what it is about Rome and the Vatican which provides them with the Keys of St. Peter.

Since he is obviously not concerned with claims based on Holy Writ, Peyrefitte takes us through the eyes of a young French abbé, Victor Mas, into the household of a worldly Prince of the Church, Cardinal Belloro, Prefect of the Sacred Congregation of Rites, an ideal spot for observing Rome in all its splendor, senility, stateliness, spite, and superstition.

With biting wit and (occasionally) ridicule, we are shown, among other things, the cult of relics carried to the extreme of venerating "a sneeze of the Holy Ghost," the economics of the Church based on "the bones of martyrs — and a cashbox," the cynical making of saints, the Church's chameleon-like role in politics where it "would not hesitate to compromise with the Devil himself."

Yet despite all of these diversions, the book is basically a reverent one. The narrow-minded may well be offended. Rome will certainly howl and place the text on the Index. But rising above faction, fad, and fraud, Victor Mas finds the Keys of St. Peter in Rome. They are there as surely as they are in this book. Like Victor, however, the reader must be intelligent, observant, and willing to look deep beneath a glitteringly complex surface.

ROBERT H. GLAUBER

THE SINGLE EYE. By Austin Pardue. Morehouse-Gorham. Pp. 133. \$2.50.

To say this book is of the popular variety is not to say that it is inferior stuff. Bishop Pardue has a way of saying the most profound truths in a direct, simple, and folksy manner.

In *The Single Eye* he talks of faith and prayer as the very breath of the Christian. He does not oversimplify either and yet he claims that both a lively faith and constant persistent prayer are the means whereby a Christian lives in vital communion with God.

His illustrations and analogies have a homely touch and they are all the richer

because most of them come from personal experience. One powerful anecdote is the one in which he tells of his own experience in his diocesan hospital.

It is a small book; its chapters are short. To the lay person it gives wholesome help along the way of faith and prayer.

BERNARD G. BULE

BULLETIN OECUMENIQUE ANGLICAN
Décembre 1956. SPCK. Pp. 36. Paper. 80 cents a year from the Rev. H. Boom Porter, Jr. (American Agent), Nashota House, Nashotah, Wis.

The Décembre 1956 number of the *Bulletin Oecuménique Anglican* is an exceptionally interesting one. It contains among other things, "Renaissance des Ordres religieux dans l'Eglise Anglicane," which is an article-length review of Peter Anson's *The Call of the Cloister*, and "Une délégation anglicane à Moscou" which includes interesting notes on the filioque and on the Anglican and Orthodox attitudes toward the text of the New Testament, Anglicans preferring the more scholarly reconstructions [e.g., Westcott and Hort] based upon the most ancient manuscripts, while the Orthodox cling to the Textus Receptus [medieval Greek text] as that which has ecclesiastical approval and is therefore authoritative.

A young priest able to read French fairly easily could keep up his knowledge



of that language by subscribing to the magazine and reading it regularly. To be published in the future by the Faith Press, it will continue to be available in America from Dr. Porter.

FRANCIS C. LIGHTBOURN

In Brief

"IN NEWNESS OF LIFE." A Guide for Self-Examination. Associated Parish Press, Inc., 6 N. Carroll St., Madison 3, Wis. Pp. 13. Paper, 35 cents per single copy, 25 cents for 10 or more copies, postpaid.

Another installment in Associated Parish's useful series of brochures (*The Parish Eucharist*, *Christian Initiation Part I: Holy Baptism*, *Christian Initiation Part II: Confirmation, Christian Burial*).

"In Newness of Life" contains a number of questions — rather more than most such manuals — for self-examination, "intended primarily for private use." It is suggested that the material be used "bit by bit rather than all at once." There is a strong corporate emphasis. A form for sacramental confession, taken from the South African Prayer Book, is provided.

From nature of material not as highly illustrated as companion pieces, but should fill a real need.

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Independent Voice

Congratulations on your issue of February 7th. This is one of the finest issues I have ever seen of any church publication. I hope that the National Church will rally to the support of THE LIVING CHURCH. It has been down through the years, and still is, the finest independent voice that our Church has.
(Rt. Rev.) WILBURN C. CAMPBELL
Bishop of West Virginia

Good Friday Offering

Please permit me to prevail upon you to render a service to Anglo-Catholic Churches in this country. The *Protestant Episcopal Standard* in its recent issue (Volume 7, Number 4) has made some statements that badly mis-represent the Foundation for the Propagation of the Faith. That periodical publishes so infrequently that in its own columns those statements could never be clarified.

The *Standard* quotes from the *ACU News* and comments as follows:

"... Many Priests channel their Good Friday offerings through the Foundation to insure their reaching the Holy Land in their entirety — rather than going in part to the National Council of Churches of Christ." It

does not seem to matter that our Church is officially affiliated with the National Council of Churches!"

Since the Good Friday Offering is a voluntary offering, it seems only reasonable that parishes may elect whether or not to help support the program of the National Council of Churches, etc., in this offering. This would be true even though we are affiliated with NCC. It may surprise a good many Episcopalians to know that almost 50% of the Good Friday Offering goes outside the Anglican Communion — a fact attested by the published reports of our own National Council.

The *Standard* continues:

"Then in the same article: 'We would hasten to add that funds for any missionary work of the Church may be sent via the Foundation.' No mention is made as to why missionary funds should not be sent via Diocesan and National church channels — just draw your own conclusions."

This seems to be a bit of trickery to confuse the careless or prejudiced reader of that publication. The article in the *ACU News* does not mention why funds should not be sent via diocesan and national Church channels simply because there is no thought that Episcopalians should not do so. Assigned quotas of course *must* go through these channels, and other offerings may go through these channels. The Foundation has simply opened its facilities for the transmittal of funds to anyone who wishes to use them with respect to the missionary areas with which contacts are maintained.

From my intimate knowledge of the

Foundation's business from its inception in 1951 until last January, when I was succeeded by the Rev. Robert G. Preston of Chicago, during which time I was the secretary-general, I can assure the readers of THE LIVING CHURCH that the Foundation does not and never has recommended the non-payment of assigned quotas, nor sought to interfere with the program of the whole Episcopal Church.

I would be deeply grateful, and I know that other members of the Foundation and of the American Church Union would be also, if you would help to clarify the misrepresentations that are inherent in the article in the Protestant Episcopal Standard.

(Rev.) DAVID E. NYBERG

Rector, St. Bartholomew's Parish
Granite City, Ill.

ACU CYCLE OF PRAYER

March

24. Canterbury House, Miami; St. Gabriel's, Wood River, Ill.; St. George's, Almirante, Republic of Panama; St. Peter's, Redwood City, Calif.; St. Katherine's, Baltimore.
25. Grace Church, Freeport, Ill.; St. Mary's, Irving, Texas; Annunciation, Brooklyn; St. Mary's, Denver; St. Mark the Evangelist, Ft. Lauderdale, Fla.
26. Convent of the Holy Nativity, Bay Shore, N. Y.
27. Emmanuel, East Syracuse, N. Y.; Holy Trinity, Danville, Ill.
28. Nativity, Maysville, Ky.; St. Edmund the Martyr, Arcadia, Fla.
29. St. Andrew's, Manitow Springs, Col.; Epiphany, Ventnor, N. J.
30. Christ Church, Waterloo, Iowa

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POSITIONS WANTED

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C Sat 5-6:30

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C Sat 12-1

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NEW YORK, N. Y. (Cont'd)

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12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30
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